

the waters and voice make Mm their friend ;^a and the gods retain Mm, as the giver of (sacrificial) wealth.^{1*}

2. (Propitiated) by the primitive laudatory hymn of AYU₅ he created the progeny of the MA[^]uSj^e and pervades, *with* his all-investing splendour, the heavens and the firmament. The gods retain AGXJ, as the giver of (sacrificial) wealth.

3. Approaching him, let all men adore AGXI, the chief^d (of the gods)₅ the accomplisher of sacri- ficeSj who is gratified by oblations, and propitiated by praises, the offspring of foodj the sustainer of (all men)₅ the giver of continual gifts. The gods retain AGNI, as the giver of (sacrificial) wealth*

4. May AGNI, the dweller 'in the firmament[^] the nonrisKer with abundant benefits, the bestower of *Swarga*, the protector of mankind, the progenitor of heaven and earth, instruct my sons in the right way. The gods retain AGNI, as the giver of (sacri- ficial) wealth,

& *The Agni* alluded to is the ethereal or electric
ire, combined,
at its production, with rain and with sound.

^b As the conveyer of oblations, the term is
drannodd[^] the
giver of wealth; "but the wealth is that of sacrifice,
or abundance
of clarified butter,

^c *Ayu* is said, "by the Scholiast, to be another name of *Manu*. What is intended by the progeny of the *Manm* is not very obvious; but it appears to intend simply mankind. /The Scholiast says, being hymned by *l&nn*, lie created all the offspring of *I&siu* (*3fanund slutak saw manaviḥi sarmk jprqfd ajanayat*)*

⁴ The term is *prathama*,—the firsts which the Commentator interprets by *muM^a*, chief.